

Contributions

"TRY AGAIN"

J. C. CASSEL

Brother Wampler in his criticism on "Two Baptisms" says "try again brother Jacob." All right brother John, as long as in my view any of my brethren undertake to publicly pervert plain scripture text I shall *try* to straighten them up.

Brother Wampler's criticisms bring back to my memory the story of the two men who approached a *signal board* from opposite directions, one contending it was *white* and the other that it was *red*; in the scuffle that ensued they chanced to change sides and then learned that both were right. In my "Two Baptisms" I tried to show how God dealt with regenerated souls and Brother Wampler goes on to show how He shall deal with the unsaved. On this point I have no dispute with him, but agree with him fully. That in some connections the wicked are denominated as "chaff" cannot be denied, in fact I believe that everything that man does, whether in his most degraded state or his most cultured humanity outside of the realm of the Holy Spirit is "CHAFF" in the sight of God and will all be burned up here or hereafter. (See Ps. 14:13; Rom. 3:10, 12; 1 Cor. 3:3, 15.) Matt. 13:11, 12, teaches this very clearly.

After John commenced preaching in Judea it is said that there went out to him Jerusalem and all Judea and all the region around about Jordan and were baptized of him in Jordan, confessing their sins. Then he told them "I indeed baptize you with water unto repentance but he that cometh after me * * * * * He shall baptize you with the Holy Ghost and fire." Now according to John the Baptist *all* the people that confessed their sins and were baptized with water had the promise of being baptized with the Holy Ghost and fire; but according to John Wampler only the twelve apostles ever received the baptism of the Holy Ghost. Again John the Baptist tells his baptized converts that Jesus shall baptize them with the Holy Ghost *and fire*. John Wampler says the baptism of fire only applies to the wicked.

According to Brother Wampler John the Baptist is made to say, I indeed baptize you with water unto repentance but Jesus shall baptize *not you* but the twelve apostles with the Holy Ghost, and *not you* but the wicked with fire. Either John the Baptist or John Wampler must be mixed in his theology.

The absolute absurdity of Brother Wampler's position becomes all the more apparent when it is remembered that when John the Baptist uttered the words of Matt. 3:11, 12, the Savior had not yet appeared upon the scene; the

twelve apostles were not yet chosen and John did probably not know that they were to be chosen. I must let Brother Wampler extricate himself from his dilemma and in the meantime submit the question to every EVANGELIST reader whether John the Baptist in Matt. 3:11, in the repeated use of the pronoun *you* means one and the same people, or whether he means that he (John) baptized the people of Jerusalem, Judea and the region round about Jordan with water, that Jesus shall baptize only the twelve apostles with the Holy Ghost, and only the wicked or unsaved with fire. I do not expect every one to write a long article on this question but a short expression of conviction upon this point will be profitable.

If John had three different classes in mind, namely, the penitents of Judea, the twelve apostles, and the wicked of the whole world, my view of the wheat and chaff in "Two Baptisms" falls to the ground as mere chaff, but if he referred to the same people receiving the baptism of the Holy Ghost and fire that had received water baptism, then it harmonizes with the teaching of John the Baptist, Jesus the Christ and all the apostles who wrote upon that question, consequently I shall not at this time rehearse what I have heretofore written. Concerning baptisms I am fully aware that there are more than two, but John in Matt. 3:11 only refers to two, and that is all I was considering under that head. Among the different baptisms there are two very prominent ones, one a baptism of light, the other a baptism of darkness; the former is set forth in 1 Cor. 2:11, 16, and the latter in Matt. 13:11, 15. I greatly fear that not all professors of religion have as yet received the former.

Concerning the baptism with the Holy Ghost I would refresh the minds of all EVANGELIST readers with a few direct passages so that none may be misled by the sophistry of such as refuse to believe this one of the greatest of present day truth.

John the Baptist *does* say that the baptized penitent shall receive the baptism of the Holy Ghost. (Of course according to the words of the Master in Luke 11:13.)

Joel the Prophet says that the Spirit of God shall be poured out upon men and *women*, young and old. Joel 2:28, 29.

Jesus said John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:5.

On the day of Pentecost at least the apostles, and very probably the whole one hundred and twenty, received the baptism that was promised by Joel, by John, and by Christ.

Peter in his first sermon after he re-

ceived the divine baptism said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. Eight years later while Peter was preaching to Cornelius and his house the Holy Spirit was poured out upon his hearers, he then put the question: "Can any man forbid water that these should not be baptized which have received the *Holy Ghost as well as we*." Acts 10:45. When the brethren at Jerusalem took Peter to task for receiving Gentiles into the church he replied, "And as I began to speak the *Holy Ghost fell on them, as on us at the beginning*, then remembered I the word of the Lord Jesus how he said John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the *like gift* as he did unto us who believed on the Lord Jesus, what was I that I could withstand God." Acts 11:15, 17. (Italics mine.)

Simon Peter said that the first Gentile converts received the *like gift* as they (the apostles) did at the beginning. John Wampler says that only the twelve apostles ever received the baptism of the Holy Ghost. Which one is right?

In conclusion another question. Is there a difference or distinction made any where in the New Testament between the *baptism* of the Holy Ghost and the *gift* of the Holy Ghost? If so, where and by whom and what is the difference or distinction? Try again brother John.

CHRISTIAN EARNESTNESS

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How many Christians in the nineteenth century can say like Paul, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21:13. Oh, how it thrills my soul when I study the life of that noble man, the Apostle Paul, and see how far short we come in doing our duty toward God. My dear brethren and sisters, let us put on the whole armor of God and press forward with more determination to fight the enemy and save souls. The Christian should be ready and willing to go forth boldly and bravely to persecution, imprisonment and even death if it be the will of God. It should be the prayer of every child of God, "Not my will, but thine, O God, be done." When Paul's friends tried to persuade him not to go up to Jerusalem, how determined he was to perform his duty regardless of all danger. He reproved his friends for dissuading him, and his friends still entreated for him not to go, and he again